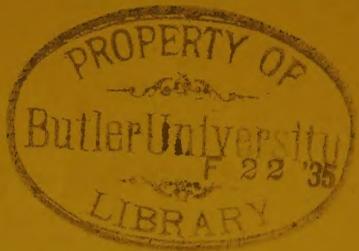


The Christian Community

JOURNAL OF COMMUNITY RELIGION



ORANGE GROVE
THROUGH ATHEL TREES
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THE STATE OF TEXAS



FEBRUARY 21, 1935

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

In The Field

S AVANNA Community Church, Savanna, Illinois, celebrated one year of history. We spoke for them, showed pictures of other churches from slides, and went with the people to a beautiful park just outside the city for a basket supper. T. Stuart Cleworth is minister and through the year the church has increased in membership 50%. The basement has been rebuilt for large Men's Bible Class and social affairs and the kitchen refurnished. The parsonage is being renovated. Mr. Cleworth raises fancy game chickens as a hobby. This church is serving the community well. The choir is gowned. A Youth Club was organized and every department shows fine growth.

U NION Church, Glencoe, Illinois, is one of the oldest churches near Chicago. We spoke for them and had a wonderfully appreciative audience. Douglas H. Cornell is the minister. He has served this church for 21 years.

W HILE working out the program of dedication for the Harries Community Church, Dayton, Ohio, the story of whose beginnings was told recently in THE CHRISTIAN COMMUNITY, we helped Chaplain C. C. Hankins work out plans for constitution for the Community Church for American Youth to be formally inaugurated on Sunday, February 24. We are to be the dedication speaker. This is at the Ohio Soldiers' and Sailors' Orphans' Home at Xenia, Ohio.

VISITED Serena, Illinois, and spoke before the congregation of the Community Church. It is the only church in a rural village of 400 people. Slides of churches were shown and many questions asked and answered. Jesse A. Iwig is pastor.

J. FRANK MOORE of Manchester (Iowa) Community Church held an Institute of Religion. At the morning service Dean Lampe of the School of Religion at Iowa University spoke on "Trends in Religion"; Rabbi Jung of the School of Religion delivered a thoughtful address at three on "Common Elements in Diverse Religions." At the evening service we spoke on the subject, "Finding Religion in Community Fellowship." This Institute was pronounced a great success.

T HE Kagawa Fellowship of Chicago held a retreat in Hinsdale, Illinois, recently. We were privileged to attend and spoke before the group. Several pastors of Community Churches attended. This fellowship meets bi-weekly for conference and prayer, on the second and fourth Wednesdays.

WE contributed a ten thousand word article to THE CHRISTIAN UNION QUARTERLY on the subject: "The Community Church Movement, Its History, Growth and Future." Copies may be secured from our office for 25c each.

D OZENS of visitors have been to the office during the winter among them: William Wallace Iliffe, of St. Paul's Union Church, Chicago; Paul Hastings, formerly of the Community Church, Partridge, Kansas; Milton A. Bierbaum, Community Church, Flossmoor, Illinois; H. C. Weber, New York City; R. W. Gilbert, formerly of the Federated Church, Lost Nation, Iowa; George M. Richter, Union Church, Lindenwood, Illinois; N. A. McCune, People's Church, East Lansing, Michigan; Joseph Evans, Metropolitan Community Church, Chicago; L. Yaeger (layman), Jennings Union Church, St. Louis, Missouri; John Paul Jones, Whiting, Indiana; H. S. Crouse, Sun Prairie, Wisconsin; Mr. and Mrs. Paul T. Sanders, Palos Park, Illinois; John R. Scotford, New York City; Olin D. Wannamaker, New York City; Herbert L. Willett, Kenilworth Union Church, Kenilworth, Illinois; Roy B. Guild, New York City; Miss Harriet L. Walker, Joplin, Missouri; Irvin E. Deer, New York City; Frank K. Zoll, Kansas City; and others.

WE visited Marley Community Church (Illinois) and spoke at Sunday services. This church is the only church there and has as its active pastor Ernest L. Snodgrass and his wife who was a daughter of a missionary in India. M. A. Travis, pastor of the Community Church, Alamo, Texas, was once pastor of this flourishing rural church.

AT the invitation of C. K. Richard we spoke on the subject "Love Never Faileth" at Sauganash Community Church, Chicago, in January. This church uses the Community House, has a dignified service of worship, and conducts Camp Sauganash in Wisconsin each summer. C. K. Richard and his wife took an extensive auto trip through the south for their vacation.

RICHARD E. SHIELDS



THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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Vol. I

February 21, 1935

Number 15

The Meaning Of Lent

L ENT is that season of the church year common to all Christians. Some may not relish its flavor but most will admit its historicity.

Lent gives an opportunity for people to concentrate on the meaning of so costly a sacrifice as Calvary.

Here may Christians find a common bond of certitude during these weeks of driving on toward "the place of skulls."

The world needs the meaning of the Cross. It must bring back into our thinking the eternal cost of "the Way of Sorrow." The world is walking again the *via dolorosa* and at no turn of history has Lent been more fraught with deep, eternal and God-enforced meaning than this year. If the way of the Christian seems hard, let the Christian ponder the story of the Divine Drama of the ages. It is not too much to say that until our churches learn the suffering necessary to a divine redemption will anything so great as the Kingdom of God be realizable in human life.

Ordeal By Publicity

O Tempora! O Mores!

A broadcasting company placed (at a profit) a woman reporter on the air. She was talking from Flemington, New Jersey. Of course, it was about "the trial."

Said she: "It is sickening to see right-minded people, our people, American run-of-the-mine people actually buying souvenirs (ladders made like "the ladder") here today!" Then she contrasted the celebration of the local Catholic mass with its beauty (which she had attended) with the sordid affair being staged in Flemington. She did not apparently consider herself a spectacle on the air but such she was.

Justice in America appears to be gotten by millions of words of publicity. Through pictures and movies and air lanes it comes high but it comes just the same and at what a cost to Justice. No scales will Justice need here for the scales are already loaded in advance.

Which way the verdict goes is of no moment apparently. The aim of our Justice is for Publicity spelled with a capital.

If it were not tragic it would be funny. By the time you read this Justice will have given an answer but who could believe it to be unprejudiced by such bizarre publicity.

We Apologize To Ourselves

WE hereby apologize to ourselves for being too optimistic. We began to write in blue ink, "subscriptions are coming in rapidly." Then we changed to green ink (we had been reading of other journals and their struggles with the renewal problem) and wrote: "Time

is about to show improvement in the returns on subscriptions." But we changed again to red ink and now we are about to write: "We hope all subscribers will renew and that a new batch of friends may be found." Unless we have facts to the contrary we may have to continue to record in red ink. We hope not. We will accept our own apology.

The Oldest Union Church

WHERE in America is the oldest Union Church? Two ministers have written us indicating that theirs is perhaps the oldest in America. One is in Poultney, Vermont, where the minister says: "I am at present pastor of the Baptist Church in East Poultney, which was organized in 1785, and was a part of the Congregational Church from 1780 to 1802. Or rather, to be exact, the Congregational and Baptist people in this community had a Union Church during all those years. Do you know of any church that is older? The original church in the town of Poultney, Vermont, was established with a settled minister in 1780, the minister was of Congregational ordination, but the Baptist people joined in the church movement and were influential workers and officers for about 22 years."

The second is in Stamford, Connecticut, and this minister says: "Our Union Church was organized in 1861, and I should like to know how near the beginning of the movement this date places us."

We will offer a beautiful certificate of recognition to be presented when sworn testimony is sent in indicating that the church given is the oldest union or community church in the United States.

Items of historical interest will be published about all churches of this type established before 1900. Send all information to THE CHRISTIAN COMMUNITY.

Are Church Colleges Irreligious?

PRESIDENT Harold C. Jaquith of Illinois College (Jacksonville, Illinois) contributes a weekly column called "Prexy's Column" to the college paper, *The Rambler*. While the president was absent recently on a trip to Atlanta, Georgia, a column headed "The Choice of The People" was submitted, written by one Howard Greenwalt, presumably a student at Illinois.

He begins: "It wasn't told to me, but I heard that—'our college is fast becoming like a state institution of learning'—'the advantages of the small college are rapidly disappearing from our campus'—'parents and churchmen are watching to see if they have a right to expect anything except agnostics from our college.'"

This college has a seal containing "Religio" and "Dei Verbum." The writer suggests they might be changed to read "Ichabod." He mentions Bible classes in the

curriculum. "The catalogue," says he, "has this on page 16, students are honestly searching after the realities of life and seeking to formulate a philosophy of useful living."

Then he opines again. "We don't want any sect or religion crammed down our throats. . . . But we should be exposed to religious influence. . . . We are striving for a balance in living. . . . Our muscular fiber will not develop unless it is exercised and the same is surely true of our spiritual or moral fiber."

He debates compulsory and non-compulsory services on campus and decides for compulsory. Then he ends on a crescendo of student hortatory exclamation; "Our college has for the past twenty-five years been extremely liberal in its religious thinking—but it has compelled thinking. Is our school about to abandon one of the motives for which and by which it was brought into existence—religion?

"We create social leadership, why not religious leadership?"

The caption heading the article reads: "What? No Leadership?"

In the same issue of this college journal headlines appear as follows: "Evangelist chapel speaker last Thursday." "Miss Uldine Utley, evangelist, spoke at the regular assembly in Jones last Thursday, etc."

Well, what is the answer?

Annuities Again

WE present an article in this issue of THE CHRISTIAN COMMUNITY by H. Lincoln MacKenzie giving the background of the Plan for Annuities for men serving Community Churches. It should be read with deep interest. Here is a sensible plan, worked out with deep conviction by a committee competent to advise.

No minister or religious worker can fail to see the value to his peace of mind and future planning in adopting (with his church participating) this plan. The service thus offered by Community Church Workers through this committee's plan is obvious to every minister concerned and must be increasingly obvious to laymen.

VERSE

Story of a Fool

A fool once chanced upon a gate,
And found it open wide,
So having nothing else to do,
He stood and stared inside.

But when the splendor dazzled him
Till he could hardly see,
He slammed the gate and locked it fast
And threw away the key.

And then, too late, the key appeared
Of worth within his sight;
He longed to get it back again
And searched with all his might.

But never could he find the key,
No matter how he'd try,
And still he seeks it all in vain
Across the spangled sky.

MYRTLE G. BURGER

Mystic

You're a circle with circumference
Too distant for our eyes;
A house with tenant used to
Roadways of the skies!

ALMA LEGGETT LONSDALE

Yet He Understands

He was friend and companion of stalwart men,
The Christ who was young and strong,
They walked the hills and the crowded town
In service the glad day long.

Yet He understands the forlornness of age
When the knell of hope has rung
For, alone, He climbed the final hill,
The Christ who died so young.

LESLIE SAVAGE

The Drift of the Day

THE French are generally considered the most adroit financiers of the world. Although, as individuals, not many aspire to great riches, and although the average Frenchman saves with a view to a little competency upon which he may own a cottage in the country, keep a little garden, and go fishing—nothing more, nevertheless, in the handling of national finance, the French get up early in the morning.

MENTION reparations and war debts, and the Frenchman laughs, he even says his favorite phrase, "It is to laugh. War debts and reparations are no more. They are *fini*. Your Mr. Hoover gave them their *coup de grace* with his little moratorium." No hard feelings any more about them. They are just over and done; and now the thing is to straighten out the bookkeeping accordingly. It is a *fait accompli*; and that's the end of it. And the Frenchman is right. All over Europe men have ceased talking about this burning subject, but perhaps to America a few words should be said about it, so that there may be no hard feelings on our side. Let me give the French view, as I have gathered it from some of their leading economists and the internationalists.

The debts were not paid because they could not be paid. Not that Europe had either wealth enough or willingness enough, but because there was no way to make the transfer. America was unwilling to take payment in the only way payment could be made—goods. America did not want Europe's goods, the products of her cheap labor, coming over to the U. S. and competing with the products of our high standard labor. We demanded payment, and then refused payment in the only form in which it could be made—goods.

THIS crux of the whole debts question seemed scarcely known in 1919 and 1920. Only a few knew it. But gradually the comprehension of it has seeped into the minds of thoughtful and informed persons in all nations, from John M. Keynes of England and from French experts. Only one way exists of transferring huge sums of money finally from one nation to another,

and that is by goods—or services, which are the equivalent of goods. The transfer cannot be made in gold; there is not enough gold in the world. Besides, we, the creditor nation, already have half the gold of the world, and France has a quarter. The concentration of that amount of gold in these two places disarranges business. That is part of the depression. Neither can such transfer be made by drafts, bills of exchange, bonds, all of which are only promises to pay, sometime, in goods or services. Germany borrowed on such bonds, to keep up her reparations by such promises with the result that the bonds finally went bad, more and more default.

MOREOVER, the French point out that we did not lend gold in the first place but loaned the allies goods—horses, breadstuffs, beef on the hoof and in the can, copper, steel, and munitions. And that, too, at very high rates with very high-priced labor, so that America profited immensely at least on paper, by all the transactions. Since they cannot pay back in gold, they can only make return "in kind," manufactured articles, like wines. But we do not crave their goods. We erect high tariff walls to keep out their goods; and all the rest of the world follows our lead by building similar high tariff walls. Thus, say the French, you Americans are placed in the very interesting position of reaching out one hand and saying, "Pay us the debts. You hired the money, didn't you?" Then the French laugh again at that language—presidential language, Vermont language—and continue: "With one hand you reach for payment, and with the other hand you push away payment in the only way that payment can possibly be made—which is goods." Their position seems sound.

We make much in America of the example of Finland, which pays her little debt on the nail. But why? Because we are willing to take her goods—lumber and newsprint for our newspapers. I heard our minister to Finland say at Helsingfors this summer, that he had seen steamers loaded at the docks there with rolls of newsprint marked "Brownsville, Texas." All the way by water, a cheap trip, and an easy way to pay debts.

Now, continue the French economists, that shows a way out. We can yet restore these credits by trade arrangements under which you lower the barriers to trade and accept our goods—silks, gowns, jewels, perfumes, wines, what not. Unchoke the channels of trade, let ships and goods move, and we can restore the balance of trade. You talk of a favorable trade balance; all nations do. A favorable trade balance means only that a nation exports more than it imports. That cannot go on forever, not for long. You cannot trade by sending the other party goods, and taking nothing back but promises to pay. A trade is a two-sided affair. In the long run the balance must come even. That's the trouble with you Americans. You want to do all the exporting and none of the importing. The position is absurd. It does sound reasonable when you come right down to it, doesn't it?

They have other arguments, as, for example, that reparations and debts are really one and the same thing; that in the war, the Germans captured all the manufacturing districts of France, their steel mills and coal mines, with the result that France had to get from us in America their steel and munitions with which to fight. In this trade we grew immensely rich—in credits—and France suffered devastation, for which the German reparations are supposed to make up. How, then, can you separate debts from reparations and reparations from debts? America, beginning with Wilson, has tried to keep the two separate, and has ended—in default. Sounds reasonable, too.

THEN finally, these astute French financiers wind up with a quiet grin—after talking a while about the allies giving their blood while we gave only goods in a common cause, a very old song now—they wind up about as follows:

"The whole world would have been far better off if, in 1919, you in America had said, 'Well, boys, the horrible dream is over now, and we'll just wipe the slate off clean, and start again even.' It would have sounded so much more magnanimous. It wouldn't really have been magnanimous at all, because you never could collect those debts while the world stands unless you were willing to take our goods in payment. But it would have sounded magnanimous, and would have left a beautiful taste in everybody's mouth including your own. Trade and the credit structure of the world would have been in far better shape, depression not so deep, and the world happier. After all, we all belong to one family and we must trade to be prosperous all round."

DEALISTS? Not a bit of it. You cannot accuse the French of anything but hard-headed financial realism. They know the right end of a trade. They know how to get every franc and every centime that is coming to them. Thrift and an eye to the main chance is their middle name, even if most of them do not care to grow inordinately rich. But when it comes to the questions of trade and finance, they know their onions, butter and eggs, wines and perfumes. BURRIS JENKINS.

Who's Who

Burris Jenkins, Kansas City, Missouri, author, traveler and lecturer. Minister of the Community Church. This article was published in the **Kansas City Star** and is used by special arrangement.

E. G. Homrichausen is minister of the Carrollton Avenue Reformed Church, Indianapolis, Indiana. He is a close student of Karl Barth, the Swiss theologian who was recently dismissed from the theological faculty of a German university.

H. Lincoln MacKenzie is a member of the Board of Directors of the Community Church Workers and chairman of the Committee on Annuities and Insurance. Mr. MacKenzie is minister of the Community Church of Great Neck, L. I., N. Y.

The Christian Community is indebted to H. L. McCombs, clerk of the People's Church, San Juan, Texas, for the historical background used in *The Church of the Month article*. The pictures are loaned by the **San Juan Sentinel**.

Cliff Titus is minister of the First Community Church of Joplin, Missouri.

The picture on the front cover has been graciously furnished through the courtesy of the Southern Pacific Lines. This picture is taken in the orchard of Albert N. Roach, La Feria, Texas, in the lower Rio Grande Valley district. The depression in the foreground is an old irrigation canal. It is in the Valley that the People's Church of San Juan, Texas, has been rebuilt.

The two reproductions "Apparition of the Angel to Hagar and Ishmael in the Desert" by Tiepolo and "The Little Conception" by Murillo have been loaned through the courtesy of the William Rockhill Nelson Gallery of Art, Kansas City, Missouri. Tiepolo, the last great painter of Italy, is represented by this painting in which is seen his supreme mastery of color and pigment and the ethereal beauty of his Madonna-like women. "The Little Conception" by Murillo is typical of the Spanish School of Art. Murillo painted the urchins of the gutter with an understanding touch.

Ralph Richard Keithahn, and his wife, who is a trained physician, are returning to India.

W. A. Harper is professor of religious education in the School of Religion, Vanderbilt University, Nashville, Tennessee.

E. Tallmadge Root is a contributing editor. Dr. Root is personally acquainted with both of the authors whose books he reviews.

Raymond Kresensky is reader of poetry for **The Christian Community** and author of "Emmaus," a book of poems. He lives at Algona, Iowa.

Jesse Jacobs is with the Cook County Bureau of Relief, Chicago, Illinois.

Alma Leggett Lonsdale, Kansas City, Mo.

Myrtle G. Burger, Washington, Missouri.

Leslie Savage lives in Rochester, New York.

Georgia Moore Eberling, Pueblo, Colorado.

Jack Greenberg, Los Angeles, California.

What I Do Not Like About Barth

By E. G. HOMRIGHAUSEN

ANYONE who really grasps what Karl Barth is driving at, perhaps reacts to his message in quite an angry mood. I remember very distinctly my first experience with him. For about two years I read him, and always went into a sort of tantrum after reading a few pages. It was not his style—which anyone knows is explosive enough! It was not that he was saying anything particularly new. But always he attacked me and my positions! He always bored down into my inmost self. There was something about him that I could not observe neutrally. He always struck me between the eyes! He persisted in rudely pushing away my props and in asking me such disarming questions. All that my professors had taught me, and especially those who were eager that I get the hang of liberal Protestantism, he wrote full of marginal notes. To this day I can remember some of the pretty epithets I called him after every bout: "medievalist," "Calvinist," "conservative," "reactionary," "theologian of the post-war period"—these were some of them.

A Soul On Fire

But in spite of the rough way in which he handled me, I always went back, intrigued by the sincerity and power of his writings, that bespoke a soul on fire. I could not evade the fact that he had something I did not have, but certainly wished to possess. (I must have felt something like Paul did about Stephen!) And always he drew me a step further into his mind and heart. I began to see what he was aiming at. Now I believe I see. But one has to be initiated into Barth, as one must be initiated into Paul and Luther and Wesley and Augustine. There is a secret door into their minds, through which a man has to go to understand. And the secret door is not intellectual power so much as it is wistful curiosity and a realistic willingness to understand. One must want to know not theoretical, but existential, truth.

There are things about Barth that I do not like—I don't suppose as a human I ever will. No one will!

First, I do not like the way he attacks the church. He says that if he had to choose between a liberal and a Roman Catholic church, he would choose the latter, because he would find more of real Christianity in it. He says that the church today no longer knows why it exists, and that in many cases, as in Germany for instance, it was so in danger of being manipulated by the state, simply because it had no sense of militant independency born of a sense of its unique and indigenous life that issued from a special act of God. He also says that the Protestant church has weaned many away from it, simply because it flirted with social and cultural power, or became too official, to be the servant of mankind in the name of Christ. In one of his sermons he says the church has so toned down the Gospel, that when it says some of the very words of Jesus, it does not give them their radical meaning.

Barth says that Protestantism is floundering because

it has so adapted itself to the world that it lacks the other-worldly note so that most people no longer believe it has a commission from God. Barth even goes so far as to say that the church has all-too-often become the spiritual "cupola" over a secular society! And he reminds the church that it must be careful not to try to do *everything* to create a better social order—because the church has a much higher function entrusted to her than expedient sociology and economics. Church worship is a mere social and cultural gathering in a building that has lost its sacredness, and further, in many a modern church, *man* becomes the maker of churches which bear the *name* of Christ, but in which Christ is no longer really Lord. He also says that the frantic efforts of the churches to attract the masses by various methods is nothing more than the foolish antics of a prodigal church. Western society was mothered by a church that became a bedlam of denominations, which to a great extent capitulated to the secular society of the west. And secularism is the shadow of a false sanctity of the churches! If he has these things to say about the churches of Europe, what would he say to the churches in America! With their topical sermons, their church dinners, their salesman methods of evangelism, their competitive denominations, their money-raising schemes, their so-called Christian education in colleges and Sunday schools, their physical culture programs, their nationalistic schisms carried to a new world, their mortgaged cathedrals, and many another thing! No wonder I do not like some things about Barth! They humiliate me; they make me see myself all too well. And that I do not like.

Smashes Dogmas

Further, I do not like Barth because he smashes my dogmas. He explodes the authority of my religious experience and he pokes fun at my modern, simple social Gospel! First, he says my dogmas are often just prejudices and wish-structures, possessions in which I have God contained in such a way that I can use him to condemn and judge others, and thus keep the great God under control for my own ends. Barth tells me that when I smash these dogmas, *then* I will be beginning, but only beginning, to have some real theology; some real, *living* dogma! For vital dogmatism begins in repentance! And as for religious experience, he tells me that it is often only pious feeling, often a self-hypnotism, whereby I soothe myself in the face of a real world. He also tells me that this pious feeling may lead to hypocrisy, a false sentimental security, and that as far as the Object of religion is concerned, it proves nothing. Experience is only a tiny effect. Jesus was no mushy pietist. He was an activist. And as for the social Gospel, it is often a frantic effort to be busy without any deep foundations in motive. It, too, may be a Pharisaic dogmatism with a great deal of pride in

it. And while it has done great things for the west, it is in danger of getting the cart of social action before the real horse of a transformed human motive. A changed social structure does not insure a changed motive! Such accusations arouse me!

I DO NOT like the way he treats the Bible. I like to pick the Bible apart and astonish people with my knowledge of the historical and economic setting of its various records! I like to *master* the Bible. Barth faces me with the fact that while such study may be very interesting, it was not the way the early Christians read the Bible. Nor was it written for speculative purposes, but for devotional purposes. Barth challenges me to let the Bible read me! And he slyly tells me that there are too many wise people of this generation already reading the Bible critically, which is only another way of avoiding and evading its drastic demands. He makes me admit that the Bible is a unit, a hard fact, which I must do something about!

I do not like Barth's sermons! They are not spicy, topical sermons! Nor does he bring in many illustrations about the modern world.

Expository Preaching

He preaches in expository fashion. But he tells me that topical sermons are only discussions which the preacher enjoys, after the ordeal of selecting some Scriptural text has been accomplished—which will partly substantiate the topic. He also says that real preaching must be expository, that is, it must go to the sources of faith and the Christian revelation. The fountain of the Christian faith is the New Testament, and preachers must be true to its essential truth. I do not like this. Expository sermons make me work! They might not *attract* my people, and there are many in the "audience" who have been invited by my friends because they were lured to hear an *interesting* sermon! Besides, if I preached like Barth, many of my people might not return. I would hurt their sense of pride, they might not come back. (At least, I think so.) And then, what about my membership record at the annual conference? Besides, my sermons must be modern! Life is so different today than when Jesus lived! No wonder I do not like Barth—he makes me think, and work—and perhaps suffer!

Theology Subject To Change

I do not like Barth's devastating way of crushing my positions. For instance, he tells me that my, and every church's, theology is after all only a human thing, subject to change and decay. He says that when I give up all attempts at *defining* God, and just trust him as the focal Reality, that then I am really getting some theology. He also tells me that before I can really be effective in my work, I must give myself up wholly and fully! That I do not like to do. I like to hold a few positions myself. But Barth insists that God will be totally God, or nothing. And if he is handled by men, he is not truly God!

And in this respect, I do not like Barth's uncompromising dogmatism, which is not a static dogmatism, but a living dogmatism about Christ. For him, Christ and God are one and the same *reality*. To confront Christ is to confront God, who is the ultimate reality of life.

And he insists that the true Christian life is one in which the whole soul is surrendered in a voluntary sacrifice to the God who is in Christ. There Christianity begins—and nowhere short of that point. This so demolishes my pride, accuses me of sin, and demands of me my life, that I revolt! Why—that removes all my human supports!

Social Reconstruction And Barth

Further, I do not like the way Barth insists that the mere social reconstruction of the world will not bring in the Kingdom of God. Such effort would not touch the deeper problem of the change of the world. Nor would it abolish sin—or death! It would only coerce evil, but never destroy it. Only the recognition of the sovereign ownership of God of everything that is, can really solve completely our social problem, and then only partially. The Kingdom is another world. This I do not care to admit!

Barth insists upon reality, he dislikes shams, he attacks all of man's systems. He slaps everything out of my hand. He makes me so poor! It is this that I, as a human, do not like.

MEN DO not like Barth because they do not like his uncompromising dogmatism about the Lordship of the living God, the absolute supremacy of Jesus Christ, and the necessity of child-like faith which *receives* something from God, instead of proudly *doing* something for God. Barth smashes the pride of churchmen and of the social reconstructors. He punctures their self-sufficiency, their love of power—whether of money, intellectual dogmas, pious experiences, ethical programs, or perfectionist morals.

It is the human in me that does not like Barth. It is the human in me that does not care to have Christ rule over me. I do not like to have to admit, that before I can have real life I must surrender, and that before I can truly possess, or know, the true life of a Christian, I must face up to the fact that I belong to my neighbor and that he belongs to me, and that both of us belong to God. But—I like a religion which I can manipulate! I do not like to admit such an attitude towards my neighbors! I want to be Lord, not a servant! But Barth insists that anything less is nothing short of natural humanism, and certainly not Christianity. It must be faith and nothing else, God and nothing else, Jesus Christ and no other! I do not like a religion of grace!

Challenge To Churchmen

IT SEEMS to me that Saul was one who would know what Barth was telling us! Stephen's death and the Damascus road taught him.

Some may call Barth a Calvinist, some a sectarian, some a reactionary, some an antique theologian, and a number of other epithets—but that does not for a single instant settle the problem regarding the truth of his message. Men must guard themselves against the use of such sinister labels, which in the end are only alibis and smoke-screens to avoid or evade the great decisions which inescapable truth demands! That is the crisis of this generation of churchmen. Will it face up to consuming reality, or go on limping in its half-human way, its half-human plans and ideas?

This Matter of Pensions

By H. LINCOLN MacKENZIE

MINISTERS are notoriously poor! Called of God they do not work for money. Yet it is true that many cast aspiring glances on salaried positions demanded by family requirements. At best, however, few ministers are able to make ample provisions for the inevitable time of retirement. This necessity of continually having to earn a livelihood retains many men in churches who have outlived their usefulness as active church servants of the Kingdom of God. As a consequence numberless churches are down at the heel engaged only in trivial forms of traditional services. And how much of the sectarianism of the present ecclesiastical structure is maintained by those who are the victims of this unfortunate situation would make an interesting record. Indeed, it would be a truthful surmise to make, that economic restrictions alone prevent initiating the necessary religious expression demanded of the church, if it is to be considered a real leaven in the world of affairs. Men are unwilling to take risks if their bread and butter are at stake. The church has so long depended upon the alms of its adherents that it dare not move forward unless by full consent of those who hold the purse strings.

Cooperate For Pensions

How may this Gordian knot be cut? Only through concerted action. Individual heroics are out of place in an age that demands co-operation. To be sure the old line denominational churches have been at work for several decades to remedy the situation by establishing Annuity Funds. But without exception, however, each one by so doing has placed restrictions upon its members. Move out of the denomination and all retirement provisions are negated. Inadvertently, such pension provisions impede progress in achieving church unity.

THE pension plans of most religious organizations may be considered as unsocial in their con-

ception, in that they ignore a basic principle, "the greatest good for the greatest number." The actuarial basis assumes that a very large percentage of persons participating will not carry on to the retirement age. Let us note how this occurs.

Rights Vested In Minister

In the first place, the contributions of the employing organization are larger than that of the employee, consequently when an employee leaves the service before retirement age, which is usually fixed at 65 years, he is deprived of the benefits purchased by the employer's contribution, and is frequently left with insufficient time to accumulate a sufficient amount of money to make adequate provisions for his old age. Secondly, statistics indicate that the employment turnover in any religious organization is from 200% to 600% in a period of forty years. Therefore, a plan which is based on retaining in the pension fund the contributions other than those of the employee cannot meet his necessities. This is why the Pension Plan sponsored by Community Church Workers provides that all rights in the contract shall be vested in the minister. If the minister enters another field, or enters the service of a denominational church, he makes no economic sacrifice. All contributions belong to him.

Thus far, and probably for economic reasons only, a comparatively small number have availed themselves of this Pension Plan. If all those who have received the Questionnaire would return it, properly filled out, the committee would have some very valuable statistics relative to financial strictures in the Community Church movement. I would like to urge upon the men the necessity for doing this, if only in loyalty to the great cause in which they are engaged. Knowledge is power, and through this statistical knowledge it may be possible for the Committee on pensions to plan the next step within the movement, so that every minister

now serving without adequate provision being made for retirement may have his future provided for against want. This can be done, but not without full co-operation. Return your Questionnaire, or if it has been destroyed send for another one without delay. A post card addressed to the Committee on Insurance and Annuities, 419 Fourth Avenue, New York City, will bring another.

Any Minister Eligible

The plan which is being sponsored is enough to fit into the salary of any employed minister. It has the advantage of a savings account without the risk of losing any money accumulated through bank failures or the non-payment of interest. The interest rate paid on it is from two to three cents higher than deposit accounts are now paying. Should the insured be unable to pay after a few years, he may withdraw his money, or buy whatever insurance he prefers. There is no other Pension Plan that will do this. While we await the millennium wise men will act immediately to adopt this protection for themselves and their families.

If the younger men who are just entering the ministry will consider the advantages of this person to person plan, he will discover as he makes comparisons with other church pension provisions that it offers, with the exception of the Pilgrim Memorial Fund (Congregational) and the Presbyterian Ministers Fund (for straight life insurance), the greatest amount of old age protection for him and his family that can be purchased. This factor of this plan is due to the profit-sharing distribution which a mutual life insurance company offers. Thus the lowest premium for annuity insurance is obtainable for young men with a maximum accumulation at retirement. Other advantages that concerted and cooperative service provides is indicated in the brochure that may be had by sending to the above address.

Into The Tenth Year

THIS month sees the Community Church of Joplin Mo., going into its tenth year. The Community Church movement is not longer regarded as an experiment in many places because it has been in existence so long. There are at last 2,000 community churches in America and many of them are from twenty-five to forty years old. In the eastern half of the United States community churches are well known. There are also many on the western coast. Some of the outstanding churches in America are community churches.

But in this part of the country, especially in Joplin, the community church movement was not widely known ten years ago. There are some prominent community churches in the middle west, such as the Community Church in Kansas City of which Burris Jenkins is minister, but it became a community church after the Community Church of Joplin was organized. So, ten years ago the people had a right to look upon this church as an experiment in organized religion.

Surely nine years is time enough to give anything a thorough trial, and we have a perfect right today to think of the Community Church of Joplin not as an experiment, but as an organization that has proved its worth and its right to existence. These nine years have not been "easy" years. There were the first two or three years when we had to face the misunderstanding and the misinterpretation (some of it very deliberate and vicious!) by some people. Of course some of this misunderstanding was perfectly honest and well founded. The first year or two we were uncertain about our property. Then we had to remodel and build. Our building pledges covered a three-year period. These pledges were made in good faith and most of them, of course, were paid. However, the depression hit some of them so hard that they could not be paid, although we are sure many of these will be paid eventually. In our general budget we have had the same difficulties that other organizations have had.

In spite of all this we have been a happy, successful, growing church. Our membership now numbers more than 1,000 people, representing about 500 families. The people who belong to this church and those who are joining it almost every week are people who come, not because of tradition, not because "we have always belonged to this church," but they are people who are independent thinkers who come because they believe in the principles for which the church stands.

Let us briefly review these principles:

1. We stand for Christian unity. No, we do not believe that the time has come for all people to belong to one church. There are probably very good reasons for some six or eight divisions among Protestants; divisions that are based on real differences of conviction. But everybody agrees that there is no good reason for two hundred divisions among Protestants! Everybody knows that this division is wasteful, silly and sinful. We all know that if the church is to speak with any authority about cooperation in our social, economic and international life it must first lead the way. The average small town, and most of the larger towns, are shamefully overchurched. We believe unity will never come through conformity to a certain creed or through uniformity in certain religious practices; and, so we believe and practice:—

2. Freedom of the individual conscience in all matters pertaining to religion. We believe that a man must think of God and all other fundamentals of religion according to *his own* understanding. Indeed, to be honest, he must do this. And we believe that absolute honesty in religion is basic. Therefore, in this church, what a man believes, how he views the ordinances and how he observes them, is left strictly to his individual conscience.

3. This church is denominational. We believe that denominationalism has made much good contribution to religious life. But we know, that for the most part, the reasons which in the past divided denominations have utterly ceased to be. Not one person in a thousand has a good reason for belonging to one denomination rather than another, except tradition. Denominationalism is competitive, divisive and is wrong. People will never get together in one denominational program or under one denominational name. The word "community" has no denominational significance and is not exclusive; it includes all; any other name just as in-



"Apparition of the Angel to Hagar and Ishmael in the Desert" by G. B. Tiepolo
Courtesy Nelson Gallery of Art, Kansas City, Mo.

clusive would be acceptable. The community church includes all who want to be in it and it includes all that should go into the religious community.

4. Being undenominational does not mean that we do not believe in organization. We believe in, and have a splendid organization. But we keep this organization simple and effective. We feel free to change it at any time we see fit. Organization is always secondary. Organization and forms are only for the purpose of serving men. Traditional pride, organizations, forms and shibboleths often do more harm than good. Forms of baptism, church-membership, observing communion, etc., are left strictly to the individual.

5. Our form of church government is strictly democratic. There is no overhead organization to dictate our policies. The congregation owns its own property. Business is transacted as in any organization. Only matters of business are voted on; matters of faith and religious practice are never subjected to vote.

6. This church is missionary. It is interested in world religion and is doing what it can to break down barriers of class and creed. It is a well-recognized fact today that the whole missionary program of the church must be revamped along undenominational lines. Furthermore, missions is not altogether a matter of "foreign" missions. There is a great task to do in our own community and in our own land.

In brief, these are a few of the things in which we believe in the Community Church. For nine years we have put these principles into practical application. And they work! The Community Church idea works! No one can longer tell us that "it can't be done" when we talk about the idea of a community church because it is being done. And we like it. We believe in it and we like it.

(Continued on page fifteen)

The Church of the Month

THE PEOPLE'S CHURCH [A Community Church] San Juan, Texas

THE People's Church of San Juan, Texas, has just dedicated a new building valued at approximately \$20,000.

When the hurricane which struck the lower Rio Grande Valley calmed down on the fifth of September 1933, the former church was wrecked beyond hope of repair. The only hope that remained to a congregation, whose citrus fruit crop had been scattered over the ground and whose land the backwash of irrigation canals and rivers had flooded until truck garden crops were delayed for months, was in a small building fund about \$2,000, much too small for rebuilding the church plant.

The people were not daunted by this disaster, but true to their history they determined to rebuild but to avoid if at all possible a large debt.

ONE by one men began to donate labor; a contractor offered his services; an architect said, "Here are your plans"; a local plumber gave his time; and sand and cement was donated. The business men of San Juan decided that the church would need a bell. They raised a special fund, the bell company made a gift of profit, the railroad charged no freight, and on Sunday, January 20, 1935, the bell was rung for the dedication services of the completed new church.

Dedication

Three services were held during the day, the church school at ten o'clock, followed by the laying of the corner stone at ten-thirty, and the dedicatory sermon was preached by the new minister, A. N. Bostrom at the morning service.

A DINNER was served in the commodious basement of the church and dozens of visitors were present. The afternoon service at three was a people's service consisting largely of reminiscences by pioneers in the valley, with open

house before and following the service. At eight o'clock the new minister presented a very forceful sermon, according to the *San Juan Sentinel*, which gave everyone present a due sense of the solemnity and sacredness of this occasion.

H. L. McCombs, clerk of the congregation, describing the day, said: "The weather was ideal with a balmy, southeast sea breeze, so typical of the Rio Grande Valley. The morning service was crowded to overflowing and many people were turned away for lack of room. Several neighboring pastors were invited and the brick veneer church with new pews and completely new furnishings was dedicated to the service of God."

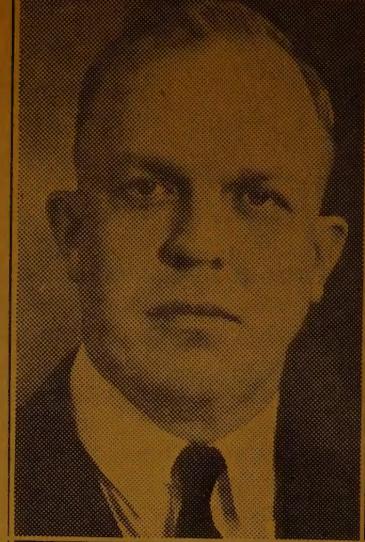
Inner Grace

*If you'll watch friends greet and
pass
You'll glimpse man's inner
grace
By seeing how slowly the ra-
diance
Of a smile wears off his face.
ALMA LEGGETT LONSDALE*

The offering for the day which was placed in the building fund amounted to over seven hundred dollars. The final progress on the new building was made possible by the granting of a federal loan of \$3,500 at a small rate of interest which covers the major portion of all unpaid obligations.

History Given

At the dedication service a complete history of the church was presented by H. L. McCombs. In 1911, L. M. Thompson, a minister of Farmington, Missouri, began to operate the hotel in San Juan. He invited neighbors to the hotel on October 23 and began Sunday School on the porch. In December, services were moved to the school house and a preaching service was begun.



A. N. Bostrom

ON June 9, 1912, the People's Church was organized with 49 charter members of whom Mrs. L. F. Moore is the only surviving resident. The church adopted a covenant agreeing to have a local form of government to accept as the only doctrinal statement the Apostles' Creed, and to support the church in matters of financing and activities "by agreeing to follow the leading of the Lord in matters of character and service as light is given by His Word which we accept as our guide and rule of life or by His Holy Spirit."

Ground was broken for the new church August 14, 1912, and Mr. Thompson preached the first sermon in the church September 12, 1912. The cost of this building was \$1,100.

The Dorcas Society was organized. A gasolene lighting plant was installed in the new church. The Christian Endeavor Society was organized July 17, 1914, with 27 members. J. E. Wilkins was the first president.

Ministers

On December 6, 1914, Mr. Thompson resigned as pastor. After being without regular pastor for seven months, David Scarrow was called to the pastorate from the Presbyterian Church. There were 59 accessions to the church during his ministry. The Dorcas Society completed the interior of the church which was dedicated October 8, 1916 by Chaplain Foster. The following additional ministers have served the church: J. W. Miller, J. P. Chamness, L. O. Byerly, G. A. Hudson, J. V. Bloom and J. Marshall Janes. Mr. Janes served most acceptably for over seven years.

until the Fall of 1934.

In 1920, the parsonage was built at a cost of \$3,780. The pipe organ was installed at a cost of \$1,200 and a new heating plant was given to the church by the Dorcas Society.

New Building Planned

It was in the early part of Mr. Janes' pastorate that the Intermediate and Junior Christian Endeavor Societies were organized. The need of a new building was also emphasized from the very beginning of his ministry. A building committee was appointed in 1927 and the Dorcas Society started a building fund with a gift of \$200. In 1930, plans for a new building were submitted but due to the prevailing depression the canvass was never completed.

FOLLOWING the hurricane, Mr. Janes led the congregation forward to the re-building of this beautiful new church. Ten memorial windows are being presented by individuals and organizations of the church.

From the history of Mr. McCombs, the following is quoted:

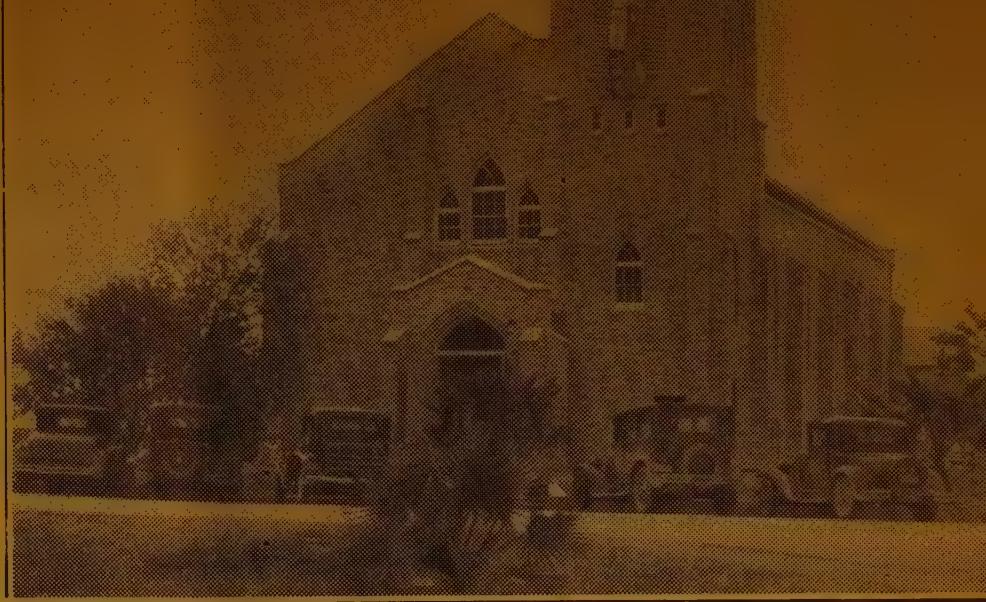
"TWENTY-TWO and a half years have come and gone since the organization of The People's Church. It is impossible for us to conceive the struggle and sacrifice made by those pioneers who composed that first body of Christian believers and built the first House of Worship in the city of San Juan.

"Out of the Senior Christian Endeavor have come nine of our young people who have joined the Life Workers Recruits. Of these four are either in the active ministry or preparing for the ministry or some other full time service.

"A generation of children has come up under the moulding influence of her Sunday School teaching force and has learned something of the love of Jesus and thus is better prepared to face life's battles.

"The old building, which became a landmark in the community life, has served its purpose and become history and there stands in its stead this magnificent structure which is today being dedicated to the worship of the God who gave it.

"Much credit is due the building committee upon whom has rested the responsibility of this Herculean accomplishment. Special mention should be made here of the contractor, James C. Doedyns, who has voluntarily and cheerfully contributed his services in the supervision of construction work from the beginning when the concrete was being poured to make the buttments of the foundation to the very last finishing touches of a complete structure, which has made this great occasion possible."



The People's Church

Publicity

The church has been unusually grateful for the excellent cooperation of T. E. Thompson, the editor of the *San Juan Sentinel*, for publicity which has been contributed liberally during the history of the church and it is noteworthy that this paper has spread the influence of the church, upholding the cause of righteousness and the community-wide interests during these many years.

Under the leadership of J. Marshall Janes, the church began to take a vital interest in a community-wide program of benevolence and has for the last three years contributed monthly to the support of Miss Gayle Eisensee who is the travelling nurse among the migrant groups of Hidalgo County. Even during the time of the hurricane disaster this church has regularly kept up its monthly contribution for this most important missionary cause.

A call was extended to A. N. Bostrom of Weslaco, Texas, and accepted by him December 23, 1934.

Other Churches Near

People's church is one of several Community Churches that dot the Rio Grande Valley, the nearest ones being The Community Church at Alamo, M. A. Travis, minister, and at Rio Hondo, where T. Joyner is pastor. Richard E. Shields, executive secretary of the Community Church Workers organization, visited all of these churches in January 1934 and has had most

cordial relations with the People's Church of San Juan.

THE words of the first pastor of the People's Church express the desire of the congregation for the future: "I shall always be glad I had a chance to help a little toward using the church to hold a community together instead of dividing it by the church. Be true to Him; He will never fail you."

Borrow Films

Six free educational motion pictures (16 M. M.) are available to schools and organizations from the Castle Films, Wrigley Building, Chicago. The titles are: Time, Golden Orange, Secrets of Citrus, About Bananas, History of Corn, and Four Ways Westward.

Unite Your Churches

Information to help you form a United or Community Church may be secured free.

"Community Churches"
David R. Piper
\$1.00

"How Can Local Churches Come Together?"—Hooker
25c

How To Begin—\$1.00 a Hundred
What is a Community Church—
\$1.00 a Hundred

COMMUNITY CHURCH WORKERS, U. S. A.
1302 Chicago Temple,
77 W. Washington Street
Chicago

We Return To India

AFTER four years of hopeless waiting for institutional Christianity to make it possible for us to return to India we strike out on our own. In other words we believe so much in this thing called "Missions" that we are ready to risk our all for it.

We return to work in a village area building at every point the horizontal level of that group. We come from a rural background and experience. We have medical, educational and religious training. We believe that we can enter such a work and cooperate with the people in making better provision for their medical, educational, agricultural and religious needs. We do not plan to do much of the work ourselves. Rather with the Villager we shall build the school, dispensary or whatever he feels needed for the community welfare. We shall help him in making provision for the financing of his own leadership. In fact, after a brief stay, five or six years in that area, we hope to be able to move on leaving the work of village reconstruction in the hands of the village and its leadership. This is what Dr. Butterfield has advocated after a thorough study of rural work in India. He calls it the Rural Reconstruction Unit.

REAL problems must be faced. There is the problem of "neutrality"—the problem of Church and State. When an American missionary goes to India he must sign an undertaking that he will be "neutral" which interpreted means supporting the Government of India. Often this becomes an impossible position for one who teaches the principles embodied in the Sermon on the Mount. It is a problem that missions must face as well as the State. We hope to contribute to its solution.

As one works intensively in the Indian village there is ever the caste problem—a world problem! Protestant missions have done little in solving this problem as a whole in India; that is, in intelligent and constructive attack. Mahatma Gandhi has proved during the past year that he who

tackles that problem must be ready to enter the way of suffering if he would do much about it.

AGAIN, attention must be given to those selfish economic interests in the village which, as elsewhere, are holding down in, serfdom the villager of the lower castes. Missions have done all too little here. In a general way they have laid foundations but seldom do they vitally face the problem. Missions have been known to debate whether they would give the contract for a new building to a bidder who was paying his men a just wage or to a contractor who used "sweatshop" labor and finally make their decision for the latter. All too often mission buildings have been built by squeezing out the last cent from a nigh-starving Indian population.

Finally, we would do our best to cooperate with all those who strive for those principles uttered in the Sermon on the Mount whether they go by the name of Christian, Hindu or Mohammedan. In other words our main interest is not the establishment of a Christian Church but rather the uplifting of a community—the building of the Kingdom of God. There are just as many Hindus and Mohammedans in India dedicated to that ideal as there are members of the Christian Church. Such a procedure will lead to misunderstanding. Questions of loyalty to the Master will arise. However, we go to pioneer—to "experiment with the Truth" as Gandhi would say because we find that those things we hold most dear have come primarily from the efforts of the pioneers of the past.

WE go to do what we believe our Community Churches in this country are trying to do at their best. We share our longings and hopes with you that we may have the privilege of your fellowship. Not only financial aid would be appreciated but even more a spiritual fellowship and cooperation that will work for our mutual good as we build in His Kingdom that covers the world.

RALPH RICHARD KEITHAHN

Books

A Liberal Justice

Brandeis: Lawyer and Judge in the Modern State. By Alpheus Thomas Mason.

Princeton: Princeton Press, 1933, Pp. 203.

THE philosophy and methods of social invention of Mr. Justice Brandeis have stood the test of the years. The author asserts that "there is scarcely a phase of the recent economic and social debacle that he (Brandeis) did not see." Furthermore, the Roosevelt administrators have been guided, essentially, "by the philosophy and something of the spirit of Brandeis." There is something exciting about the fact that for thirty-five years Brandeis has been at the center of the liberal movement for "The New Freedom." His books, *Other People's Money* (revised 1932), *Business — A Profession* (1933), to mention a sample, not only throw light on the liberal movement in the United States but are still among the most authentic pronouncements on the causes of the present crisis. "Rarely, if ever, has a gifted reformer been an eyewitness, as well as an effective participant, in so complete a realization of his own ideas."

M. MASON presents a mine of source material on Brandeis and carefully documents each chapter. It is impossible to review the book in detail. From the viewpoint of the minister or social worker interested in discovering what is fundamental in liberal leadership, there are at least four different elements to consider: training, point of view, techniques, social inventions.

BRANDEIS differs from other reformers in that he had a fundamental education prior to the study of law and that he has constantly kept abreast of the times. The legal profession should not be an instrument of exploitation but a champion of democracy. Writing in 1911 he stated, "I have only one life to live and it's short enough. Why

waste it on things I don't want most? And I don't want money and property most. I want to be free." He differed from other reformers most in the method of waging war against the "rich." He used facts—statistics, actual documents, historical and sociological data. For example, in waging war for more adequate wages for railway employees he produced indisputable facts to show that with scientific management millions could be saved. Endowed with a splendid mind, equipped with an excellent legal and business training, he stopped not with protest but pioneered in the application of many new social inventions. The Massachusetts Savings Bank Insurance, established by Brandeis in 1908, is one sample of a social invention conceived by him. The Securities Act of 1933 is merely an extension of an idea long before proposed by him.

BRANDEIS has always been a champion of democratic ideals and of liberty through law. He has no blind devotion to, or legalistic interpretation of, the Constitution. "We are under a Constitution, but the Constitution is what the judges say it is . . . (1907)" He has long advocated the use of the Constitution as a "vehicle of the nation's life." Judges read into the constitution their own experience. It is imperative, therefore, that they have broad training in economics, political science, sociology and that they be constantly in touch with available facts. "The judge does not and cannot live in a vacuum. He is, and ought to be, influenced by the life about him."

THE following terse summary by the author stresses the importance of Brandeis' social philosophy:

Students of Mr. Justice Brandeis' work have been accustomed, heretofore, to lay special stress upon his mastery of figures and statistics. This emphasis is not misplaced, but such analysis may lose sight of the fact that Mr. Justice Brandeis is social scientist and philosopher as well as technician. He has seen, as have few of his generation, the perils of the industrial revolution; he understands that the development of the machine and of the business corporation are threats

to liberty and to the general welfare. It is clear to him we have "passed to a subtler civilization" which requires that the law "protect a man from things that rob him of his freedom, whether the oppressing force be physical or of a subtler kind." The Justice emphasized long ago the need for social intelligence. But he did more. He studied some of the outstanding social and economic ills from which society increasingly suffers.

JESSE A. JACOBS

Life In A Foundry

THE FOUNDRY. By Albert Halper.

The Viking Press, New York

IN the foundry the machines roar and crash. As they hammer away at the printing plates they hammer at the nerves of the men who work there. Machines and men must put out printing plates on time and

Alone

*I think He must have suffered
From the load of pain, and fears
That pressed so close upon Him
With earth's troubles and its
tears,
But when His own best-loved
ones*

*Turned from Him in distrust
I'm sure that all life's triumphs
Were dead and dry as dust!*

*I think He must have suffered
In the Garden, that dark night;
His eyes were dim from weeping
And with praying for the light,
But when with all the rabble
The traitor Judas spoke,
I know that in that moment
His loyal, great heart broke.*

GEORGIA MOORE EBERLING

profits must be made for the owners of the foundry. Human lives must follow the natural courses laid out for them as they seek their livelihood, their pleasures, and all the things that go to make their lives human, but always the machines dominate.

IN the Fort Dearborn Electrotyping Foundry, where this story is laid, the men in the office and the men at the machines give all their time and energy during the day (and for the laborers there is usually nothing left but time at night) to these machines. Yet the lives of all remain individual. Each has his problems. Each has his individual interests. The author of this book takes many characters, each with a different story, and carries those



"The Little Conception" by Murill
Courtesy Nelson Gallery of Art, Kansas City, Mo.

stories throughout the entire book. The book becomes something of a machine symphony (as the musical score written by one of the men in the foundry carries out) with men putting in little melodies but always the dominating theme comes back, the whir of the machines.

YEET it is interesting to note that even if the machine does dominate the lives of the men in the factory the author never loses sight of the fact that he is, after all, writing a novel of men. His characterization is accurate, sincere and life-like. No writer today has such a sure technique as this writer in delineating character.

PERHAPS it is because the characters are all so real that the importance of this book is driven home. The book is a novel, a story that proves most entertaining as reading, and yet the reaction of these men to the industrial age is clear. The conflict between owner of the machines and the workers is acute. The contrast between union laborers and what benefits they have to those who are not unionized is made clear. Toward the close of the book when the stock market crash of 1929 ushers in the close of a dehumanized prosperity we are aware of the labor problems, perhaps, as vitally as if we were the laborers themselves. This is made possible through the writer's clear delineation of persons in the book. What we read when we read "The Foundry" is not a scientific treatise

on socialism, capitalism or labor problems, nor is it a romantic or sentimental story written for entertainment; what we read when we read this book is the story of real men, and real women as they are harassed by the machine, real men and real women trying to adjust themselves to a capitalistic system, and failing. Of course, the book has documentary value and it is certainly an eye-opener to the ones who might have been indifferent to the questions bothering labor but the real value of this book is that it stirs the spirit of men as well as the mind.

RAYMOND KRESENSKY

Wealth And Utopia

Wide Way to Wealth by Nelson Foss, Meador Pub. Co., Boston.

Utopia Dawns, by John Pratt Whitman, Utopia Pub. Co.

THROUGH Mr. Foss, "the forgotten man" speaks. Himself a teacher with only a part time job, he can describe what capitalism has meant to those who have lost fortunes or paying positions. Chapter I, describes actual cases which he has known, two of them ending in suicide. Chap. XI, "Where They Grab Not" tells of a plumber's family, with reduced income, who "turned not out their friends," but shared with those still poorer.

"Why," he asks, "with wealth almost beyond comprehension?" He answers: "Capitalism, the Grab System!" It makes individualism a mere theory. "Economic restraint by private parties can be more oppressive than by government." The story of the ruthless way in which the Standard Oil Company destroyed competitors is cited. Chap. XX appeals to the Declaration of Independence, which exalted the "rights of man." "It is time that the people step in, organizing business for the welfare of MAN." Without working out the details, the author maintains that "a rational system of production and distribution" would give to all what capitalism has claimed to give to the "successful," — "present comfort," "assurance of future comfort," "freedom and means for action and enjoyment." I could not

lay down the little book till I had finished it. The publisher truly calls it "more interesting than most novels."

UTOPIA Dawns is written by an accomplished journalist, actor, and artist, John Pratt Whitman, and his wife, Eleanor Wood Whitman, author and producer of Biblical dramas, like "Isaiah" and "Hosea." The title is justified by quotations from Roosevelt and his Cabinet, sociologists and capitalists. (The Message to Congress Jan. 4, 1935 would have furnished still more telling quotations: "Social justice, no more a distant ideal, has become a definite goal.") The visions of a perfected society, portrayed by great thinkers from Isaiah and Plato to Bellamy and Wells, are concisely and vividly described. Thus put together, in spite of differences and defects, they strikingly agree in principle, and impress with their increasing definiteness and practicability. Isaiah's hope was in "the child." From Plato down, Utopians insist upon the importance of education. Sir Thomas More, who invented the word, imagined a system which provided employment, alternating between city and country, with a "six-hour day," and plenty, with leisure for study and pleasure, for all. Sir Francis Bacon saw that science might free man from drudgery. The very walls, in Campanella's "City of the Sun," bore visual education. Andreae showed that only intense religion could give morale for such a cooperative society, "Christianopolis."

DURING the last century, the ideal has come down to earth. Robert Owen so transformed a mill-town, Lanark, that "one morning all stage coaches out of London were delayed twenty minutes to distribute Owen's pamphlets throughout England." "Brook Farm succeeded as an ideal, but lacked money to go on." Henry George saw in the monopoly of land the explanation of the paradox "Progress and Poverty," and its remedy in "the single tax." Two million copies of his book have filled the world with disciples and sporadic single-tax "conclaves." William Morris broadcast, as "News From Nowhere," the pic-

ture of labor transformed by art into a delight. Edward Bellamy, "Looking Backward" from the year 2,000, strikingly anticipated some of the results of the applications of science and business organization, and imagined that, nationally controlled, such applications would give security and wealth to all. H. G. Wells has made the ideal world-wide. "The age of frustration has piled agonies upon men until they are ready for complete solidarity," war and waste abolished.

THE authors summarize the common ideas: "Plenty of food for all — with work." "Short Work-Hours with scientific production and distribution." "Money only for the exchange of goods." "Childhood, youth and age have their chance." "Nature's resources for all." "Recreation essential." "War not needed for heroism." Did not President Roosevelt, in his "Message," say much the same? "We have not weeded out the overprivileged: we have not lifted up the underprivileged." "Americans must foreswear that . . . acquisition of wealth which . . . creates undue private power over private and . . . public affairs." "I place the security of the men, women and children of the nation first."

THE book is thus timely and confirmed by the logic of events. The Whitmans have made it most attractive by poetical quotations after every chapter, and by illustrations, not only portraits but also Mrs. Whitman's fascinating "pencil paintings" of mountains, forests, and "New Jerusalems."

E. TALLMADGE ROOT

The Bible For Social Reform
God and the Social Process by Louis Wallis. University of Chicago Press, pp. 353, 1935.

YEARS ago the author published his "Sociological Study of the Bible," a record making book. This volume in a rather definite sense carries that study forward, taking as its problem the development of Ethical Monotheism among the Jews, as a resultant of the conflict of "mishpat," the primitive in-clan

justice of the nomadic tribes, and of the Amorite territorial civilization characterized by the private ownership of land and interest-bearing loans.

THE approach throughout is sociological. The contestants in the conflict did not understand the economic, social, nor even the religious forces with which they were dealing. In idealistic terms they constructed myths and codes, impractical to be sure, but valuable as depicting the sincere effort of humane men to solve the problems of their day. The book, therefore, results in what the author styles "a purely secular treatise on Hebrew history," and yet his final word is far from secular, constituting one of the most effective arguments for the reality of the spiritual world known to the reviewer. He says in conclusion: "When religion is identified with sociology, it resolves itself into materialism" and "the struggle for justice has functional meaning as a discipline with trascendental implications, in a universe dominated by an unfolding moral purpose which cannot be fulfilled in Time and which therefore projects itself into Eternity."

HE has greatly improved over the categories of "true" and "false" prophets, by calling these spokesmen of God "defeatist" and "success" prophets. An even better classification would be, it seems to the reviewer, "ethical" and "state" or "administration" prophets. The "success" prophets were always "yes" men, putting the stamp of Yahweh's approval upon the policies and ambitions of the state or administration. They had the idea that a people's God must defend them and support them in whatever undertaking they might enter upon. This is the heart of heathenism. The ethical or "defeatist" prophets, however, broke with this idea and insisted that Yahweh would not protect the Jews unless they did right. Isaiah enlarged this idea by preaching that God's holiness consists not in his physical separateness, but in his spiritual exaltedness. The God of Mishpat is holy and so he is ethical. Yahweh becomes the defender not of the rich baals or adons, but of the

"poor and needy," the Hebrew free-men who are losing or have lost their ancestral rights through failure of the rich and powerful to use mishpat in their dealings with them. The bitter experiences of the Judaic exile finally sanctioned these teachings.

ACCORDING to the author the many conflicting statements in the Old Testament are to be accounted for by the effort of the scribes in far separated centuries to theologize history after it had transpired, and particularly by the Judaic writers to exalt David at the expense of Joseph or Ephraim. Ephraim undoubtedly outshone the Southern kingdom prior to its captivity, when the religious sceptre passed necessarily to Judah. After the Ephraimite captivity, the Judaic scribes re-wrote Hebrew history with a distinctly Southern bias. The E, J, D, and P documents together with the mishpat, deuteronomistic and holiness codes and the three separate accounts of the ten commandments are all used in the finished document as it has come down to us. Under the conditions of its making, therefore, you would inevitably expect conflicting accounts of the same situation. The author thinks it will be impossible to accept any theory of verbal inspiration in view of the facts before us. Consequently following not a few Old Testament scholars, he urges that the prophets made the law, and that accordingly we should chronologically at least speak of the "Prophets and the Law" rather than of the "Law and the Prophets" as is the orthodox manner.

MANIFESTLY there is yet much work to be done before we shall arrive at measurable certainty with reference to the many problems of the Old Testament. The sociological approach is a defensive one, but not the only one. This book will be read with great profit and not a few interrogations by that growing multitude of intelligent Christians and Jews alike who are anxious to know the facts with reference to their sacred scriptures, whether those who wrote were preaching sermons and so are to be judged not as historians, but as

moral teachers, or whether they were moved upon by the divine Spirit to produce what we with the author regard as "the greatest ethical production of all time—the Bible."

W. A. HARPER.

Into The Tenth Year

(Continued from page nine)

And we know that hundreds of others are thinking about the community church idea and that they believe in it. We invite all who will to come and join with us in this great movement. We will not coax you. We have no intention of interfering with your own private opinions or with your church relationship. But, if you are interested, if you believe in the community church idea, we cordially and sincerely invite you to come.

This is the beginning of our tenth year. Things are getting better in our church. Attendance is increasing. Financial support is better. There is more genuine interest and devotion than ever before. Nine years have proved a sufficient time to see just who means business and who does not. There has been time for the proper and natural weeding-out process that any new organization must go through. We firmly believe this will be our greatest and best year in many ways. We are glad for our local church. We are proud to be associated with the great community church movement that is gradually, but surely, spreading over the entire country.

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The Story of Service

University Church

The Fellowship Community Church, Orono, Maine, at the close of its fifth year finds its work in excellent condition in spite of the inadequacy of its plant. The Community House has been improved, with a new hardwood floor and refinished interior. The church has gone steadily forward and is stronger than it has ever been. This church is located at the seat of the University of Maine and Charles M. Sharpe is minister. The new president of the University and family have become members of the Fellowship Church.

New Minister

The Martinsburg Community Church of Columbia, Missouri, is making good progress under the leadership of its new minister, William Jackson Jarman, who was called to the church in November. They are studying with special interest the matter of their benevolence program.

Sunday Evening Club

The Bible Talk at the 7:00 o'clock Song Service of the Chicago Sunday Evening Club, Chicago, was given on February 10 by John A. Gardner, minister of the Essex Community Church, Chicago, in the absence of Clifford W. Barnes, president of the club. This is the twenty-eighth season of this organization which was organized in 1907 to maintain a service of Christian inspiration and fellowship in the business center of Chicago and to promote the local and religious welfare of the city. Every Sunday evening finds hundreds of people from all denominations and all walks of life gathered together in Orchestra Hall for the Song Service and the main meeting following, at which time outstanding religious leaders speak. This address is broadcast at 8:30 over WGN.

To Hawaii

Dr. Albert W. Palmer, president of Chicago Theological Seminary, is planning a two-months' trip to Ha-

waii, leaving June 15, and will visit his former parish, the Central Union Church of Honolulu.

Visits Florida

Edward Holyoke was recently the guest preacher at the Babson Park Community Church of Babson Park, Florida, of which A. Craig Bowdish is the regular minister.

New Book Reviewer

The department of "One Book a Week" in *The Reformed Church Messenger*, which was conducted for many years by the former Frederick Lynch, who passed away on December 19, is being carried on by Charles S. Macfarland, general secretary emeritus of the Federal Council of the Churches.

Kagawa To Australia

Kagawa is planning to leave Japan this month to spend ten weeks in Australia and New Zealand at the invitation of their churches. In the spring of 1936 it is anticipated that he will come to America for a series of lectures. It is interesting to note that the Community Church established by Kagawa in 1931 in Matsuzawa, a village eight miles west of Tokyo, is still carrying out the ideals of union upon which it was created. This beautiful little church among the fields and trees combines charm with utility. The outside is stained cedar. Over the arched door is a seal designed by Kagawa with a pine cone, the village symbol, combined with a cross and a Bible. Inside the grained wood is carried up high in the gothic arch. Over the pulpit is a round stained glass window designed by Kagawa showing Christ laying his hand on a boy's head. At the time of the dedication of the church, the headman of Matsuzawa village was in the audience. Afterwards he said, "This is the first time in my forty years of life that I have been in a Christian church." He wrote to Dr. Kagawa that he wished the village to be trained by the church.

New Hampshire Unites

"There are two developments outstanding in the rural situation in New Hampshire today. One of these—and it ranks first—is the Deering project, so-called. The other, a very close second, is the Federated Church of Winchester. In many quarters I heard reference made to the 'Winchester experiment' and to its leader, George Truman Carl." These words were written in 1932 by Jesse H. Buffum. The present active program and success of this church is an indication of the working out of these words. Less than a year ago the final legalities were effected for the consummation of the federation of the Methodist, Universalist and Congregational churches. Mr. Carl has been minister in this field for four years.

New Minister

Robert M. Cannon, a recent graduate of Yale Divinity School, has become minister of the Walsenburg Community Church located in the coal district of Colorado. Richard Dawson, the former pastor, is now in Lincoln, Nebraska.

Retires

Although Sir Wilfred Grenfell is being relieved of some of his more strenuous activities in connection with his work, he will still be the driving force behind the International Grenfell Association and will continue to make trips to Labrador.

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,
New York City

Year of Victory

A year of victory is announced by the Chicago Church Federation in its annual report. Some of the high points mentioned include: the furtherance of the cause of world friendship by the annual Armistice Day mass meeting and numerous activities; the establishment of the committee of ten for protest and approval of political, civic and social forces; a wider dissemination of information and the sponsoring of movements to achieve higher degrees of industrial peace and progress; the completion of the survey of the northwest sector of the city; the leadership of the Federation in re-opening the Hall of Religion for the second year of the Century of Progress Exposition. Walter R. Mee is executive secretary.

United Church Succeeds

John Paul Jones, formerly minister of the United Church of Chebanse, Illinois, has removed to Whiting, Indiana, as pastor of the Plymouth Congregational Church. The United Church of Chebanse starts the regime with its new minister with its budget completely balanced and with many repairs having recently been made on its property. Bruce Masselink, formerly from Michigan, and a student at Chicago Theological Seminary, has been called and took up his duties this month.

To Europe

For the fifteenth year the Sherwood Eddy Seminar will sail for Europe on June 26 on a study tour.

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Inter-Religion

A prominent feature of the program of the Federated Church of De Soto, Missouri, of which R. A. N. Wilson is pastor, is the monthly men's dinner. On February 8 the speaker was a Catholic priest who spoke on the subject, "The Great Betrayal." Other speakers have been an Episcopal clergyman, a Methodist layman, and a Jewish layman. To the dinner are welcomed other men in the community as well as members of the Federated Church.

Search For Oldest Community Church

THE CHRISTIAN COMMUNITY is making a search for the oldest Community, United, Union or Federated Church in the United States.

Please help us find it.

(See editorial, Page three)

Perhaps a Revival

Plans for "A National Preaching Mission" were set forth and enthusiastically received at the meeting of the Department of Evangelism of the Federal Council on January 25. At least a year will be spent in preparation for the mission which it is thought will have far-reaching effects in kindling a spiritual revival.

Disciples Plan Union

Among the plans which have been advanced by the National Rural Church Commission of the Disciples of Christ for promoting religion on the basis of community organization are the following: a. Pastoral unity, by which one pastor serves adjacent neighborhood churches; b. Larger parish, by which the several pastors coordinate the work of all their churches into a community program of religion; c. The United, Community or Federated, by which the several local congregations consolidate their local church work under the leadership of one or more pastors; d. The Denominational, by which all other denominations withdraw from the field leaving one church to operate exclusively.

Observe Lent

The new Fellowship of Prayer booklet, which has had wide use among all Protestant churches during the past 17 years, is now available at 3c a copy (2c for 25 or more) from the Commission on Evangelism, 287 Fourth Ave., New York City. Last year 650,000 copies were distributed. This valuable devotional booklet "Resources of Christian Living" has been prepared by Gaius Glenn Atkins of Auburn Seminary, N. Y., and contains devotions for each day during the Lenten season.

Hindu Speaker

Tarini Prasad Sinha is available as a fluent speaker on subjects relating to Indian life and can be reached for engagements by addressing him at Lane Hall, University of Michigan, Ann Arbor, Michigan. For nearly twenty years, Mr. Sinha has been a disciple and personal friend of Mahatma Gandhi and his interpretation of the present-day Indian political situation and of the Gandhi movement is vivid and illuminating. Dr. Frederick B. Fisher who has known Mr. Sinha for 15 years, in a statement about him, says: "I should very much like American organizations interested in any phase of Indian life and activities to avail themselves of Mr. Sinha's service to make clear to them the many intricacies of Indian life and problems."

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carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT

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Religious Digest

Walking With Irving Babbitt

By Odell Shepard

NOT in all the years that may remain to me shall I forget a certain ramble that I had on a winter's afternoon, several years ago, along the River Charles. The sky was overcast and a raw wind blew from the direction of the sea. The mood of my companion seemed to be in complete harmony with the season, the weather, and the despairing scene about us.

How the remark was led up to I do not now recall, but it must have been after some unusually prolonged and vituperative jeremiad upon modern civilization that I said to him: "In short, you think that we stand today on the brink of catastrophe?"

The question seemed to startle him, as though he had never gone quite that far before in his own thought. We walked on for perhaps half a minute along the path by the river before he said, speaking more quietly and choosing his words with care: "Of course there has never been a time in history that did not seem crucial to all the thinking persons in it, and for the most part those thinking persons have been right. But, not to evade your question, I do indeed believe that the modern world is treading very near the edge of sudden disaster, and that the statement holds more true for us today than it has for any period in history since Rome went down."

Of all the things that I heard Babbitt say during fifteen years of occasional association, and of all the things that I have read from his pen, this remark has come to seem to me, on the whole, the most significant. And yet, of course, it is highly significant only when fully understood. Irving Babbitt was not by nature a prophet of gloom, but, rather, a man of cheerful and radiant disposition who attained, moreover, the serenity of mind that should be the thinker's reward.

The specific charges that Irving Babbitt brought against our time were not numerous, but they were searching and far-reaching. Like

Matthew Arnold, he found us, from one point of view, almost hopelessly "extroverted," so that the inner life of contemplation, of self-recollection, and of self-control has gone thin and poor. He saw and said that it is the inevitable fate of our sentimental humanitarianism to destroy itself. In particular, he saw that the Protestant churches of our day, as they grow more and more concerned with external activities in the political, social, or missionary fields, are rapidly losing the very strength from which these activities spring. He strove to bring into American life some conception of what leisure meant to the cultivated Greek world, and even of what it meant to the Christian world before the Reformation destroyed it as an ideal.

Although the erudition of Irving Babbitt was vast in range and accurate in detail, one does not have to be learned in order to understand him. Like all good humanists, he knew that it is the task of scholarship to make the treasure and the tradition of the past available and accessible in the living present. This he strove to do. He sought and gained knowledge for the sake of ideas, and he sought and gained ideas for the sake of character, of conduct, of life.

To this end Irving Babbitt simplified his teaching in every possible way, so that one would think that not even a traveling salesman, though a fool, could err therein. There is sound intellectual entertainment for all who enjoy that sort of thing in following through his long philippic against Rousseau,

and there is strenuous exercise for the logical faculty in his acute criticism of the Romantic School. One may learn much about literature and the sister arts from his pages, and more still about the history of ideas. There is at least a clarifying schematization in his frequently repeated statement that our lives may be lived on any of three planes, the animal or natural plane, the spiritual or supernatural plane, and the moral or human plane. The fundamental teaching of Irving Babbitt is as simple, when all is said, as that of Immanuel Kant. "After all," says he, "to be a good humanist is merely to be moderate and sensible and decent."

Walking with Irving Babbitt, now that he has gone from the paths by the River Charles, is still an invigorating, an encouraging, and a strongly disciplinary experience. If Emerson was, as Arnold said, "a friend and aider of those who would live in the spirit," Irving Babbitt is the guide and wayfellow of those who must dwell in the mind and the will.

The Christian Leader

Munitions Makers Encourage Wars Among Nations

By Rabbi Samuel S. Mayerberg

THE arrogance of the munition makers is appalling. Their impudence is frequently attested by the records in such instances as that concerning the sale of arms to Hungary by French interests against the Treaty of Trianon. That Treaty specifically stated that Hungary, which was a danger spot

Too Late!

TOO LATE? Because we stumbled in the dark
Of weary nights with skies devoid of stars,
In search of soothing herbs but reaping scars
That left their throbbing, unforgetful mark
Upon the flesh, and bruised by witless fate
The heart and eye demurred, grew vapid, dull,
And time itself loomed up a battered hull
Against the paling East to sob, "Too late!"

BUT LIFE persists and feeds the lamp of Hope
And Death alone has right to whine and claim
Despair; existence in itself is flame,
The slightest breeze bestirs it on to cope
And since the darkness must evaporate,
The heart that beats should never say, "Too late!"

JACK GREENBERG

that France had a right to fear, should under no circumstances be permitted to purchase arms from any source whatever. In spite of this Treaty, the French interests sold a huge amount of munitions and armaments to Hungary, and when the country defaulted in the payment, the French munitions concern exerted such power in France that the French government floated a loan to pay for the very munitions that had been sent, in violation of her treaty, to a potential enemy.

In the last political campaign in Germany the Skoda concern, controlled by the Schneiders of France, contributed to the Hitler party the sum of three hundred million marks. This becomes especially significant when we recall that one of the popular planks in Hitler's campaign platform which had rallied millions of Germans to his standard was that which promised to destroy the Treaty of Versailles, to rearm Germany, and to repossess, through war if necessary, the lost German territories. As soon as Hitler had come into power and madly waved the sword in the air as he voiced inflammatory sentences against France, the Schneider interests persuaded the French government to purchase munitions and armaments to guarantee French security against a Hitler war. Thus, the Schneiders, who played such a great part in the political success of Hitler, profited by the war scares that Hitler created.

It is the only enterprise in which we find that the greater the competition, the greater amount of business for all competitors. For example, when a Schneider salesman sells one hundred thousand rifles to Yugoslavia, has he eased the path of Vickers-Armstrong salesmen, who sell two hundred thousand rifles to Italy. This procedure becomes very profitable when we realize that the world's annual armament bill amounts to a billion and a half dollars. It was the only industry that paid dividends from twenty to forty per cent through the entire period of depression. You and I have a definite interest in these greedy men who make their profits of war. It distressed me to learn the names of some of the owners of the stock in the Vickers-Armstrong Company. Among them were Neville Chamberlain, Austen Chamberlain, winner of the Nobel Peace Prize in 1925, Sir John Simon, Secretary of Foreign Affairs, Lord Balfour, Lord Kinnaid, President of Y. M. C. A.; and three Bishops.

We believe war can never settle any international dispute and that war only aggravates differences which must inevitably lead to future wars, and we have an interest also because we know that armament makers do not give their blood in time of war. They expect us and our children to supply the blood and the pain while they reap the profits. Therefore, the first thing that the Government should

do in order to curb this dreadful international racket is to take the profits out of war.—*The Citizens' League Bulletin.*

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